

A SHORT TREATISE
TOUCHING THE CONFRATERNITIE
OF THE SCAPVLAR OF
St. BENEDICTS ORDER.

*fraternitatem diligite. Love the
Fraternitie or Brother-
hood. 1. Pet. 2. 17.*



Permissu Superiorum.
Anno Do. 1639.

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TO THE RIGHT HONORABLE
THOMAS
LORD WINDESOR.



MY LORD.

*This declineinge age of the
world, is soe possest and transpor-
ted with à malignant critique
humor, abstractinge from grea-
ter vices, and errors ; that vene-
rable truth, (how ever cloathed*

EPISTLE

With the candid garments of innocency, warranted with the testimonies, and practize of innumerable Saints, together with the vniuersall currend of Catholique Doctors in all ages) can not appeare in publique, especially in our miserable cuntry, without imminent daunger of beinge decrid and suppress, by such as little care to be wicked, soe they may be reputed witty: This hath imposed vpon me (beinge for obedience to publish this little treatise) the happy necessity of haueinge recourse to your Lordship that it may find a refuge vnder the protection

DEDICATORIE

tion of your most honorable
name, to sheild it from the blas-
tinge ayre of such infected Spi-
rits. The worke (I must confes
our many obligations conside-
red) is in appearance too small
and worthles, for à person of soe
emminent and noble quality:
But since there are peculiar
reasons knowne to vs , which
exact that in all iustice and pru-
dence, especially at this tyme,
this booke of our confraternity,
ought rather to be dedicated to
your Lordship then any other:
and since with all the cause and
matter are of their owne nature
sacred, the hazards which it is

EPISTLE

to passe many, and that all worthy men are interrested, where truth is exposed to the venture of suffrance, (à patrone therefore beinge absolutely necessary, who is both good greate and learned) since moreover the happiness of princes consists not alone in the lardge extent of their dominions, but much rather in the affection and fidelitie of their friends & subiects: And finally since this little cōfraternitie comes not alone, but brings with it, many harts vnited in charity, all which with à loneinge but most humble sincerity, are a voluntarie sacrifice to the schrine of
of

DEDICATORIE

of your admirable vertues, including not alone the mutuall services of all our poor company, as it is now existant, but with all the merrits and prayers of many thousands, who once wore the same livery vpon earth, and are now glorious fauourites in the court of heauen: it is manifest, that on the one side it weare no meane impiety, and much greater inciuilitie, to consecrate it to any other hand, then his, who hath by soe many, and soe iust titles made it his owne, to gather with our selues: on the other we haue infinite encouragements to perswade, that your
excellent

EPISTLE

excellēt disposition & wisdomē,
 will esteeme of it accordinge to
 the reall worth, which is not
 confin'd alone to the letter, but
 rather extends it selfe to many
 spiritual preheminences, which
 farre transcend the capacity of
 those who want your Lordships
 faith and science: or if this
 want waight, atleast the pious
 intentions of a familie, once the
 most powerfull vpon earth, ten-
 dinge to doe your Lordship all
 honnor deserues acceptance, since
 we obleige our se'ues by this act
 to remaine for euer your beads-
 men. Accept therefore my hono-
 rable good lord this small pledge
 of

DEDICATORIE

of many greate desires, and be-
pleased with all to excuse the mā-
ner of expression, which saours
rather of scholes then the courte,
it is well knowne from whence
it came, and therefore I am con-
fident will be gratefully recei-
ued without further appologie.
This fauour will add to our ma-
ny obligations, and amongst the
rest binde me the most vnworthy
to remaine.

Your honors
most humble seruant.

A. B.

APPROBATIO.

THis threefold treatise containin
the life and Rule of our Holy Fa
ther St. Benner, and the Confrate
nity of his holy Order, hath been
read and approued by learned men o
our Congregation; and therefore w
giue licence that it be printed. Giue
at Doway this 27. th of August. 1639

B. CLEMENT Reyner Presi
dent Generall of the En
glish Benedictine Congre
gation.

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THE PREFACE TO THE READER.



ENTLE READER,

Some of the most ancients of the
Fathers of our holy Order and Con-
gregatiō having vnderstood, that these
two small treatises, to witt the Rule of
St. Bennet, and the Dialogues of St.

A

Gre-

Gregory, expressing his life, were to be printed, desired me (to whom the care of hauing them printed was comitted) to adioine vnto them the letters of Fraternitie, by which some few of our speciall friends & benefactors are made partakers of all our suffrages, sacrifices, masses, praiers, fastings, disciplines, and of all other our laborious actions, and passions, and good workes whatsoeuer we doe; with the forme obserued by superiours when they grant these graces to anie one; and with a verie brieve, yet cleare declaration of the principall difficulties which are obiected by those who vnderstand not the sayd letters rightly. All which I presently signified to our right R^d. Fa. President, (without whose leaue nothing may be printed by anie of ours) requesting that he would comende the matter to some bodie of greater sufficiency then I take my selfe to be. But he conceauing far better of me (it seemes) then I desire (as I feare will appeare too clearly in this ensuing little treatise) commāded me to sett vppon the worke without delay, and

and to dispatch it out of hand which I³
here now do, hoping that if anie thing
be à misse, or short of the sufficiency
which he expects, eyther he will amend
it, or thou (gentle Reader) pardon it,
seeing I haue done the best I could to
content all.



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CHAPTER I.

*Containing the letters of Con-
fraternitie.*



BEFORE I begin to treat of
other matters promised in
my preface, it will be neces-
sarie to set downe the tenour
of the letters of our Confraternitie
which is as followeth.

Br. N. N. of the holy Order of St. bennet, and generall President of the Congregation of England of the same Order, to the (N. N.) grace and happines in our Lord and Saviour Iesus Christ. The blessed Apostle St. Paule telleth vs, that there are noe Sacrifices more powerfull to deserue the loue and protection of our mercifull Redeemer, then the workes of mercie & communication one to another, the spirituall and temporall graces which God almighty imparteth vnto vs. For which cause our holy Order hath accustomed to admit vnto the participation of all graces and meritts, that by the helpe of God abound in it, such worthy persons, as by constant profession of the Catholique faith, and true endeauour of vertuous life, and carefull exercise of the workes of charitie, edifie the companie of Gods Church, and helpe forward their weaker or poorer neighbours in the way of saluation. For which respects, especiallie that you haue desired it at our hands, we haue thought good to giue vnto you this letter of Fraternitie

nitie for your selfe : by which letters,
through the power graunted vnto vs
by the Apostolicall Sea , and from our
generall Chapter, we do make you par-
taker of all the graces and meritts of
our Order , admitting and accepting of
you into the number of our Brethren
and benefactors , and communicating
vnto you freelie and willinglie from
our hearts, the participation and en-
ioying of all suffrages , sacrifices, and
Masses, prayers and fastings, disciplines
and almesdeedes, studies , sermons, re-
collections and meditations, mortifica-
tions and obediences , and all other la-
bours, actions and passions , and good
workes whatsoeuer haue or shall be
exercised by helpe of Gods grace in v-
nion of our Sauour Christ his meritts
and satisfactions , for the honour and
glorie of God almightie , now and in
your lifetime , and after it shall please
God to call you out of this world vnto
his mercie. Confiding that by the
goodnes of God almightie, and the in-
tercession of his holy mother, & all his
glorious Angells and Saints , particu-

larly of our holy Patriarch St. Bennet,
and his Sister St. Scholastic & his ad-
mirable childrē St. Gregorie the great,
St. Augustine our Apostle, St. Maurus,
St. Placidus, St. Romuald, St. Bernard,
St. Celestine, and diuers founders of
sundrie Congregations vnder St. Ben-
nets Rule. St. Florentine St. Gertrude,
St. Hildegardis, St. Etheldreda, St.
Eadburg, St. Francisca of Rome, & in-
finite other Saints of both sexe, which
for the space of twelue hundred yeares
florished in our Order, enriched the
Church with learning and example, &
peopled heauē with their persons. This
our graunt and letter of Fraternitie or
Brotherhood will be profitable to your
soule, and à helpe to encrease in you all
good duties and vertuous endeauours.
Giuing you particularieto vnderstand,
that to enioy thesethings, you are to
weare in secret à little scapular blessed
by vs, and euerie night examining your
conscience, and by that examination
procuring to place your selfe in that
disposition of mind and affection, in
which by Gods grace you would not

et; feare to die; and after saying thrice ouer
d- à Pater, and Aue, and once à Creed, for
at, the exaltation and happie successe of
s, the Catholicque, Apostolicque, and
d, Romane Church, you shall for euerie
of time thus doing obtaine remission for
a- à yeare and quarentall of penance, o-
e, therwise due, or enioyned for your
t. sinnes, and hauing confessed with har-
a- tie contrition and sorrow, and allso
h cōmunicated and receiued the Sacra-
s ment of the Altar once à month, you
e shall euerie time so doing once à mōth,
c obtaine à plenarie indulgence and en-
s tire forgiuenesse of all penances & pu-
r nishments due for your offences. And
r if at the hower of your death you vo-
l callie repeat from your heart the sweet
name of Iesus, or not being able to pro-
nounce it with your mouth, reuolue it
deuoutlie & reuerentlie in your mind,
you shall obtaine full remission of your
sinnes; and the selfe same Indulgences
you shall obtaine, causing for your de-
uotion and charitie three Masses to be
offered for the deliuerance of the soule
of any departed brother thus admitted
into

into our fraternitie ; not doubting allso but you of your part will assist vs with your praiers, merits, and good workes, and will procure to performe such holy exercises as you shall see practised by such as are of your brotherhood, so farre forth as you may without hinderance or incōmoditie of your other obligations of your calling, and exercise of your priuate deuotions. In witness of all which we haue in the name of the Father, sonne, and holy Ghost one true immortall, and most mercifull God in three consubstantiall persons, giuen this our letter of Confraternitie, and sealed it with our seale, vnder our owne hand, & the subscription of our Secretarie.

CHAPTER II.

Expressing the manner of admittance in to the Confraternitie.

1. **N**Ext is to describe and sett downe to the view of the world the manner, forme, and Ceremonies,

monies, how brethren and sisters are wont to be admitted into our Confraternitie. And for this purpose, I will now cite word for word the 28.29.30. and 31. numbers of the eight Chapter of our Constitutions for the Mission of England, where this sayd forme is described in latine; which it will be needlesse to English, being it concerneth only or chieflie, the function of the priest, who is to blesse and giue the Scapular.

2. Non admittantur facile ad beneficium confraternitatis, nisi qui virtutum meritis eo digni inuenientur, quique dicto beneficio ad laudem Dei ordinis-que decus præsumuntur vsuri: nec quis promiscue hoc beneficium conferat etiam dignis, sed Præstantū, aut Provinciales & Priores, aut alij duntaxat pauci ab ipsis ad hoc deputati.

3. Confrater aut consoror antequam scapulari vestiatur debebunt accuratè confessionis sacramentum saltem præmittere, & si commodè poterunt etiam sacram communionem: deinde comodo tempore astantibus paucis fidelibus

bus ac deuotis amicis, ipso genu flexo
qui beneficium habitus est sumpturus
benedicat sacerdos scapulare vt sequi-
tur.

Vers. Adiutorium nostrum in nomine
Domini.

Resp. Qui fecit cælum & terram.

Vers. Domine exaudi orationem meam.

Resp. Et clamor meus ad te veniat.

Vers. Dominus vobiscum.

Resp. Et cum spiritu tuo.

OREMVS.

Aterne pater, Omnipotens Deus
qui vnigenitum tuum Dominũ
nostrum Iesum Christum nostræ mor-
talitatis fragilem vestem induere volui-
sti: obsecramus immensam largitatis
tuæ abundantiam, vt benedictionem
tuam in hunc sacrum habitum effun-
dere digneris: vt sicut ipsum Sancti Pa-
tres nostri ad innocentiae & humilitatis
iudicium à renunciantibus sæculo san-
xerunt gestendum; ita benedictione tua
fiat, vt quicumque eo deuotè & fideliter
vſus

...sus fuerit ob nominis tui gloriam &
Sancti serui tui Benedicti Patris nostri
deuotionem ipsum Dominum nostrum
Iesum Christum induere mereatur. Per
eundem Dominum nostrum Iesum
Christum. Amen.

4 Deinde aspergat aquâ benedictâ
& conuersus ad eum qui induendus est
in oneat ipsum hâc susceptione astringi
ad ordinem S. Benedicti peculiariter
honorandum & defendendum: & spe-
cialiter obligari non tamen sub pœna
(peccati) ad exercitium illud quotidianum
quod in litteris confraternitatis propo-
nitur. Ipso vero synceriter conatum
suum pollicente, & adhuc genu flexo
manente, sacerdos scapulare benedictum
accipiat, eique induat dicens.

Accipe iugum Christi suaue, & onus
eius leue: In nomine Patris, & Filij, &
Spiritus sancti. Amen.

Deinde aspergat eum aquâ benedi-
ctâ, & subiungat.

Authoritate Reuerendi admodum
Patris Præsidis ipsi à sanctâ sedê Apo-
stolicâ concessâ, & in hâc partê mihi
commisâ recipio te ad cōfraternitatem

nostræ sacræ religionis, & inuestio ac
participem te facio omnium bonorum
spiritualium eiusdem ordinis nostri. In
nomine Dei Patris, & Filij, & Spiritus
Sancti. Amen.

Et adiiciat.

Confirma hoc Deus quod operatus
es in nobis à templo sancto tuo quod est
in Ierusalem.

Vers. Dominus vobiscum.

Resp. Et cum spiritu tuo.

OREMVS.

Adesto dulcissime Domine Deus
supplicationibus nostris, & hunc
famulum tuum, quem sacræ nostræ re-
ligioni sociamus, perpetuâ tribus fir-
mitate roborari, vt perseveranti propo-
sito in omni valeat sanctitate tibi fa-
mulari. Per Christum Dominum no-
strum. Amen.

His expletis litteras confraternita-
tis ei tradat, nomenque eius in libro
confraternitatis describat.

CHAPTER III.

*Concerning the antiquitie of the fore said
letters of Fraternitie.*

Although the general practise
of Religious dispersed ouer
the world were sufficient to shew that
the giuing of such letters of Fraternitie
as haue bin spoake of aboue is no new
inuented noueltie, seing that decoutse
of time & manie reiterated actions are
necessarily required for the introdu-
cing of an vniuersal custome in all
places; yet I thinke it not amisse to
speake brieflie of the antiquitie of the
said letters, for as much as concerneth
the Order of St. Bennet in particular.

2. The Monkes therefore of the holy
Order of St. Bennet of the English
Congregation, receaued this custome
first of all from their forefathers the
Apostles of England as shall be shewed
by and by, and now lately since their
banishment receaued the same cus-

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tome

to come againe in imitation of the Spanish Congregatiō of the same Order, where out of the 97. writing of their booke of priuileiges, they found it had bin practised for à long time. This Congregation had learned the same from the Italian Monkes of the same Order, by whome they had beene informed of such things, as concerned the obseruance of St. Bennets Rule, and of the customes of the same Order, of which this was one as may be seene in their sixt constitution vppon the last chapter of the same St. Bennets Rule.

3. The Italian Monkes had learned this from St. Bēnet himselfe, and therefore where soeuer they came did introduce it: as for exāple in England where they first planted the holy Ghospell of Christ, and the Order of St. Bennet amongst English men, as is related in the booke called *Apostolatus Benedictinorum in Anglia* set forth at the apointment of the general Chapter by the R.F. Clement Reyner then Secretarie, now President Generall of our Congregation, where in the verie end of the

the Appendix there is mention of admitting Lewes King of France to the Fraternity of the Monkes of Canterbury: and of diuers other remarkable things to this purpose. The like was also obserued by the first planters of our Order in France, where St. Maurus (disciple to our holy Father St. Bennet) gaue such letters of Fraternity to the King Theodoretus, as Antonius Teapes asseuereth in the Chronicles ad annum 64. Sti. Benedicti. And no wonder, for he had seene St. Bennet himselfe do the like in receiuing Tertullus St. Placide his father to the Fraternitie of his Order, as Surius reciteth in the life of St. Placide.

4. And if you desire to knowe vpon what ground St. Bennet did attempt this, reade if it please you the holy Fathers & scriptures in such places as are to be cited in this treatise following, & it will appeare that he had warrant enough for his so doing. And if no other authoritie could be found; the holy example of Ionathas which is set downe

in the first booke of the Machabees chapter and 6. verse, had beene sufficient to warrant him: for there we find recorded at lardge some letters of Fraternitie (so the holy Scripture call them) which Ionathas the high priest Elders, Priests, & people of the Iewish nation sent vnto their brethren of Sparta. In which letters they vse these words: *We therefore at all times without intermission on solemne dayes, and others, as it behoueth, are mindfull of you in our Sacrifices, which we offer, and in our obseruances, as is religious and fitting to be mindfull of brethren.* What more can be desired for the iustification of St. Bennets custome of giuing letters of Fraternitie? Other grounds shall be touched hereafter as occasion will be offered in solving of the difficulties which are commonly objected against the afore sayd letters.

CHAP. II. Of the nature and scope of the letters of Fraternitie.

CHAPTER IV.

The first difficultie is concerning the bestowing of Indulgences.

NOW I come to the principal point which is to propose and answer such difficulties as either malice or ignorance hath in severall ages objected against this pious custome, not only of our holy Order and Congregation in admitting lay persons vnto our Fraternitie, but of all Orders in generall. In which matter neuertheles my intention is not to stirre vp more difficulties then of necessitie must be handled, for the better vnderstanding of the letters of Fraternitie, which haue beene recited and so often spokē of before, nor to discusse these difficulties which are to be proposed in such manner as they are handled in schooles by the learned sort of schoolemen, because this would be too tedious; but I only intend to moue a doubt and the

occasion of it, to propose brieflie the reason of the doubt which is to be discussed, & to touch vppon the solution, with citation of such authors who treat more amply of the same subiect by whose helpe and industrie, an indifferent scholler with verie little labour may (if need be) inlardge this discourse, at his better leasure hereafter.

2. The first difficultie which I meane to propose shall be, concerning the Indulgences mentioned in the aforesaid letters of Fraternitie, *Whether that Superiors of Religious Orders haue power to giue Indulgences vnto their friends and benefactors or no?* The occasion of mouing this doubt is taken out of the letters themselves, which to some may seeme to suppose that Superiors haue that power, because they bestow Indulgences verie liberally vpon their friends & benefactors, as may be seene towards the end of the sayd letters, and yet the common opinion of diuines saith the contrarie. For although
some

some do asseuer that not only the Pope, but also euerie particular bishop hath by the diuine law sufficient power to bestow Indulgences vpon their subiects; yet few or no diuines do mantaine that Superiours of Religious Orders haue the like authoritie. Roderiquez Tom.2. qq. Reg.q 85. a.1. indeed laboureth all he can to shew that such Religious Superiours as haue authoritie like vnto Episcopall authoritie, to wit Prouincialls, Presidents, or Generalls haue the same power to giue Indulgences as Bishops haue. And Medina de Indulgēijs dist.6.cap.29. holds the same. But this maketh nothing to iustifie the practise aboue mentioned; by which we see that Religious Superiours bestow Indulgences on lay people who are not subiect vnto them.

3. This obiection is so weak, that it needs no other confutation then the diligent inspection of the aboue mentioned forme of letters, in which the true solution is so sufficiently declared, that we stand in no need of Roderiquez, or Medina,

Medina, or any of their associats for this matter; because the doctrine deliuered in the letters them selues is conformable to a knowne truth maintained by all Catholique diuines, which is, that the Pope, as head of the Church, and as vicair of our blessed Sauour Christ here vpon earth, hath full power by the diuine law, not only to giue Indulgences vnto the faithfull, but to delegate this his power vnto others as he shall thinke expedient to do: which truth being supposed and graunted, then you are to note these words contained in the a boue mentioned letters: *We haue thought good to giue vnto you this letters of Confraternitie for your selfe, by which letters through the power graunted to vs by the Apostolique See &c.* By which the proposed difficultie is fully solued; for by them the reader may vnderstand, that for as much as concerneth Indulgences giuen vnto lay people not subiect vnto the Superiours of the Order, the See Apostolique hath authorised the Superiours so to doe by graun-

graunting them priuiledges to that effect, as may be seene in the 97. priuiledge of the foresayd booke of priuiledges graunted to the Spanish Congregation of the holy Order of St. Bennet, and from them extended vnto our Cōgregation of England.

4. Out of which discourse it maie be gathered that the Superiors of our Congregation, may if please the graunt farre greater Indulgences to their friends and benefactors then hitherto they haue expressed in thier letters of Fraternitie; seeing that by the priuiledges of Paulus V. and Vrbanus VIII. they do communicate in priuiledges with all other Orders and Congregations whatsoeuer, to whome wonderfull great concessions haue bēene made by the Sea Apostolique concerning the giuing of Indulgēces vnto their friēds, and benefactors as Hieronymus à Sorbo sheweth in his booke called *Compendium priuilegiorum mendicantium, & non mendicantium; verbo: Indulgentiae quoad saeculares.*

CHAPTER V.

The second difficultie, is about the application of merits.

1. **S**OME there were, who thought themselves no meane men or ordinarie schollers, who have wonderfully exclaimed against Religious Superiors for applying the merits of their Religious subiects vnto their benefactors, and for applying their benefactors meritts vnto themselves, asseuering that this phrase of speaking is hereticall (so bitter they were in their writings against these & such like letters of Confraternitie.) For which cause I thought good to propose this difficultie : *Whether Religious Superiors can apply to their friends and benefactors, the merits of their subiects ? and in like sort : Whether their friends can apply their merits and good workes vnto the Religious of that Order or Cōgregation to which they are united.*

2. It

2. It might seeme by the aboue cited letters that they may, for soone after the beginning of them it is sayd: *For Which cause our holy Order hath accustomed to admit vnto the participation of all graces and merits &c.* And not farre from the end of the sayd letters it is sayd againe: *Not doubting but you also of your part will assist vs with your prayers, merits, and good workes.* All which is against the common Tenet of learned men diuines; for all do say that this is only proper to Christ our head & Mediator, who by his paines and passion hath merited grace and glorie for others, because the grace which he had (from whence all the valour of true merit proceeded) was giuen vnto him not as he was a priuat man only, but as he was the head of the vniuersall Church as St. Thom. 3. p. q. 19. art. 4. proueth out of the holy Scriptures: how then can Religious Superiours make their subjects merits auailable to others, seeing it is certaine, that the increase of grace which euery good worke doth merit, together with the proportion of

of glorie and reward in heauen, correspondes so abundantly to the measure & valour of the worke, that no more is due vnto it, either for him in whom it is, or for any other. Therefore Religious Superiors in this point seeme to take vpon them more then any Saint hath arrogated vnto himselfe, of what degree soeuer he was.

3. To this I answere that Religious Superiors are neither so ignorant nor so arrogat as by some they weare made to be: for although in the words aboue cited they speake iointly of *grace and merits*, yet are they to be vnderstood according to the natures of the workes they speake of: so that when they do apply to thier benefactors the future satisfactorie works of their subiects, they doe it by way of communication of the valour of such satisfactorie workes as a summe of money might be deuided amongst them; the nature of satisfaction being such, that if it be rightlie applyed, it may auaille an other man as much as it would benefit him by whom it is made, according to the common

common receiued opinion of diuines.
 Nauar de Indulgentijs not. 31. num. 18.
 Grassius in appendice lib. 2. cap. 2. n.
 18. 19. & 21. Nugnus in Additionibus
 q. 25. numer. 11. quæstiuncula 2. versu
 Tandem notandum. pag. 452. & art. 3.
 diff. 1. versu Ad nouum argumentum.
 & q. 26. art. 1. con. 6. Corduba lib. 5. de
 Indulgentijs q. 42. versu Quartum di-
 ctum pag. 489. versu 8. Dictum. Sotus
 in 4. dist. 21. q. 1. art. 4. sub finem. Sua-
 rez in 3. p. tom. 4. disp. 48. sect. 8. num.
 26. & disp. 55. sect. 5. nu. 3. and manie o-
 thers cited by them.

4. And when Religious Superiors
 speake of application of the valour of
 their subiects meritorious workes, ei-
 ther passed or to come, it is by way of
 obsecration, or beseeching of allmigh-
 tie God, vnder this title to bestow his
 blessings & graces vpon their friends;
 as St. Cyprian did in his first Epistle
 vnto Cornelius, *Vt in meritis, & laudi-
 bus vestris, nos quoque participes ac socios
 computemus: That we also may acounte
 our selues participant and copartners of*

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your

your meritts and praises. And St. Augustine in his first booke of epistles. epist. 37. *Vt qui bonis meis meritis me video valde indigere, vestris me possem aliquantulum per charitatis communionem miscere:* That I who find my selfe to suffer very much, in the pouerty of my owne meritts, may by the cōmunion of charitie scape some share in yours: and againe in the same epistle: *Peto etiam vt beatitudo vestra me in eandem charitatem suorum meritorum communium aliquatenus dignetur admittere:* I beseech your pietie that you will vouchsafe to admit me in some degree in to the same charitie of your common meritts.

5. In like manner St. Francis de Paula in his letters of Confraternitie vsed these words: *Quemlibet vestrum ad Confraternitatem nostram recipio, in vita pariter & in morte plenam & specialem participationem omnium charismatum & operum meritorum &c.* I receiue each one of you into our Confraternitie, admitting you to a full and speciall participation of all graces and merittious works. And so doth
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the Catholique Church in the ordinarie praier made to Saints; as for example in the common of Confessors: *Eius intercedentibus meritis, ab omnibus nos absolue peccatis; Absolue vs frō all our sinnes, by the intercession of his merits.* And in the canon of the Masse: *Quorum meritis precibusque concedas, ut in omnibus protectionis suae muniamur auxilio; grañt by their merits and praier that we in all occasions be armed, with the helpe of thy protection.*

6. Lastly the holy Scripture in sundrie places vseth the same phrase. Genes. 17. *Recordatus Deus Abraham liberauit Lot; God mindfull of Abraham freed Lot.* And 4. Reg. 11. *Propter David seruum tuum; For Davids sake thy seruant &c.* And Psalm. 131. *Salomon saith: Memēt o Domine David & omnis mansuetudinis eius; Lord call to mind Dauid and all his meeknes.* Where Bellarmin writeth, that *Deus vult orari per merita iustorum; God will be intreated by the merits of iust men.*

7. If all this suffice not to cleare this

point, then reade Corduba, de Indulgentijs quæst. 39. Nauar. Miscel: 11. de Rosario numer. 7. Rodriquez qq. reg. Tom. 1. quæst. 34. a. 5. and in them you will find the schoole distinctiõ of Con-digne and Congruous merits, of which dependeth the solution of this difficultie. Because there is no doubt at all, but our good works by way of impetratiõ (in which they are called Congruous merits) are not only à great helpe towards the sauing of our one soules, but also towards the assistance of others. For whatsoeuer we do, that is pleasing in the sight of God; doth not only purchase à reward for that which is past, but also deserueth, by the way of Congruitye, helpe for the time to come, to witt, that we may perseuer to the end, and go forward in vertue, and withstand our ghostly enemyes, ouercome our passions, suffer that which is hard and difficult; in fine to attayne whatsoeuer may conduce to our saluation.

8. And this impetration may not only
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be conferred vpon an other by the will
of him in whom it is, as all diuines do
hold and prooue manifestlie out of ho-
ly Scripture, but by the Prelates and Su-
periors of the parties to whom it apper-
taineth, either by deligatiō from the
Pope, or by their ordinarie power and
authoritie; or by the consent of their
subiects, as Cassarubius affirmes in his
compend: of priuiledges, verbo Indul-
gentia; and Rodriguez in his reg. qq.
To. 1. q. 33. ar. 2. doth relate a priuiledge
granted by Urbanus V. to all Gene-
ralls of Orders to graunt this commu-
nication of good workes. And Sorbo-
is in his compend. of priuiledges nameth
of fundrie Popes who gaue the like to
Generalls of diuers Orders, which pri-
uiledges by meanes of communication
in priuiledges are now made common
to all.

But indeed this needed not, as Ro-
deriquez prooueth manifestlie in the
place euen now cited, and the authority
aboue mentioned in the third chapter
of this treatise num. 3. out of the end of

the Appendix intituled Apostolatus Benedictinorum in Anglia, sheweth it by the practise of locall Superiors. And out of good reason: for if locall Superiors by the cannon law may by admitting any one to the habit & profession of their Order, make him à materiall child of the same; why may they not also make any one an adoptiue child of the same Order, by giuing him the letters of Fraternitie, by the vertue of which vnion, there followeth, as will be sayd in the last chapter of this little treatise, as it were by naturall consequence, an application of the merits & good workes done in the Order to which they are vnited, by way of speciall impetration. This is the common opinion of Doctours; as Rodriquez saith à bone, where he citeth St. Tho, Sotus, Corduba, Paludan, Rich. Nauar, and others.

10. And if there weare anie doubt of this, yet seeing that whosoener maketh himselfe à member of any company, family, or societie, hath à virtuall

or interpretiue will to submit himselfe to the laws, customes, and ordinances of the same society; all that make themselves religious men of anie Order whatsoeuer; where this custome of communication of good works is giuen to lay men by their Superiors, do giue their consent vnto that custome, to the end their good works, may be communicated vnto others by way of impetration or congruous merit, of which way of communication, no Catholike can doubt with a safe conscience.

CHAPTER VI.

The third difficultie concerneth the losse; which Religious subiects may be thought to suffer by their superiours forwardnes in giueing their letters of Fraternity to lay persons.

1. **T**He two former obiections (as appeareth by the answering of them) weare but mistakes, or rather miscon-

misconstructions of other mens laudable intentions : but now we are coming to treat of a more reall doubt, for if what hath beene sayd aboue concerning the proper nature of satisfaction be true, and that Religious Superiors haue power to apply the future satisfactions of their subiects vnto their speciall deuoted friends, it will follow that the poore subiect, when he hath spent his whole life in great mortifications, may truly say.

Sic vos, non vobis fertis aratra boues.

As Oxen plow and others reape the gains.

So God knows who shall profit by my paines.

Because his debt in purgatory may be well nigh as great, as if he had done but the least part of those austerities for the benefit of himselfe alone : which seemeth somewhat hard.

2. Therefore we propose heere this question : Whether Religious Superiors, who do giue to their friends letters of Fraternity, do not wrögt their subiects notable ly; or deceiue their benefactors crasrelie?

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The reason whereon this difficulty is grounded, is because they know full well that their subiects satisfactions are not infinite, and that therefore euerie part and parcell of them, must be diminished by manifold diuisions: as we see in an apple; the parts where of, being equally deuided amongst ten persons, must needs be lesse, thē the parts of the same deuided amongst fower. And consequently the good Religious man we speake of, who by his daylie penances might well haue beene quited from tenne yeares debt in purgatorie, may come to be there for the space of nine of those tenne yeares, in case his Superiors doe distribute his satisfactions equally amongst nine others besides himselfe.

3. To this I answered that Superiors do only bestowe amongst their friends the superabundant satisfactions of their Religious subiects, which otherwise by naturall consequence as they are members of the mysticall body of Gods Church, or by the diuine ordinance, would

would be transferred to the common treasure of the Church, to the end they be not lost, as altogether vnprofitable, as you may read in Peirinus in Relig. Prælato q. 3. c. 6. Nauar; Miscell. 11. de Rosario num. 9. Nugnus in supplem. q. 26. art. 1. Corduba de Indulgen. qu. 39. Rodriquez qq. reg. q. 33. ar. 4. Valentia in controu. l. de Indulg. c. 5.

4. Out of which it doth not follow that Religious do take vpon them to giue Indulgences, contrarie to the opinion of diuines, who say, that no prelates inferiour to bishops can by their ordinarie power bestowe anie Indulgences on their owne subiects, much lesse on others: for if you please to read S. Tho. in 4. dist. 20. q. 1. ar. 4. q. 1. Palatius ibidem dist. 20. disp. 4. in fine. Passarellus in notandis priuilegiorum notab. 22. you will find that such participations do differ from Indulgences in very many things.

5. But now you will obiekt vnto me the second part of the proposed difficulty: that the Superiors do deceiue their

their friends egregiously; bycause now
adayes it is hard to find amongst Reli-
gious men any such superabundant sa-
tisfactions, as in former times were ve-
ry frequent in Religious Orders.

6. To answer this obiection fully I
must intreat the reader to consider that
lay people, by being admitted into the
Confraternity of any Religious Order,
reape wonderfull many benefits (as
will be seene hereafter;) but here I will
only speake of three, which amongst
the rest seeme most general, and com-
prehend vnder them more particulars.
The first is, that by way of impetratiō,
obsecration, and congruous merit, they
are made in an especiall manner parti-
cipant of all good workes which euer
from the beginning of that Order haue
beene or yet are donne in it. Secondly
that they may gaine such Indulgences,
as by the Sea Apostolique are graunted
vnto that Confraternity. Thirdly that
by way of distribution and voluntary
application they haue à share in all such
satisfactory works of penāces, fastings,

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watchings, disciplines, and the like, as are, and shall be donne by the Religious of that Order during the time of their life, and after their death, as long as they shall haue need of them; that is, as long as they remaine in the militant or patient Church, vntill they come to the triumphant, where they will haue no more neede of any such helps.

7. Now where as the difficultie which we now handle in this chapter is only touching this third benefite of future satisfactory works not yet applied to any person, and abstracteth from all other benefits whatsoever, the prudent reader will easily obserue, that though it weare true that the satisfactions of Religious persons now a dayes weate indeede so deficient as the obiection makes them to be: yea though Religious Orders weare come to that ebbe of satisfactory works, that they should haue more need to receaue 8. helpe in that kind from those verie persons who they admit to their Confraternity, ga

fraternity, thē they weare able to giue any of their superabundāce; yet should not those lay people loose by the bargain, or haue any reason to esteeme themselves deceiued; because that pretended insufficiencie would be abundantly supplied, & well recompensed by à farre greater excesse in the two former benefits, & particularly in the first. For as it is most certaine that the number of Gods elect of euerie Order increaseth dayly both in heauen and here on earth; so is it also euident, that the masse of their merits and force of their intercessions is made inestimably greater and greater from time to time. In so much that in this kind, those who are now in these later ages admitted to the sayd Confraternity receaue greater helps & more ample benefits; then others who in any former age were admitted vnto the same confraternity heretofore.

8. But to lay aside the consideration of all other benefits whatsoeuer, and to speake precisely of that one which gaue occasion by the foresayd obie-

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ction, to wit of the satisfaction which may in these be hoped to be found in Religious Orders, ouer and aboue that measure which each singular Religious person may need for himselfe. I answered to the foresayd obiection, that in all Religious Orders in all ages, in all nations & prouinces, yea and all cloysters, or almost all, God truly all wayes had & yet hath his hidden Saints vnknown to the eyes of the world, the measure of whose merits and satisfactorious works are knowne only to his diuine wisdom, and vse not for the most part (for true Religious persons hide them as much as they can) to appeare to others, except it please God to reueale them, which commonly happeneth not during their liues. Out of which it followeth, that it is not possible for mortall men to make any settled or certaine comparison betwixt this and former ages in this kind: or to affirme resolutely that the whole masse of superabundant merits and satisfactions of men liuing in any one Religious Order, are not now as plentifull

full or neare as plentifull; yea (who knowes but God) peradventure more abundant then it hath bin hearetofore in former ages.

9. This answer might well serue the turne, to solue the obiections euen in that verie behalfe of presēt or future satisfactorious works, in which onely it presseth; yet because there are alwayes some (and the like hath bin in all former ages) who can not frame vnto themselves so reuerend an opinion of Religious Orders in that age, in which they themselves do liue, and whose imperfections they see with their owne eyes (the reason whereof is obuious to any wise man) to giue them also satisfaction. I answer thirdly to the same obiection, that if Religious men do not liue so austerely (for that is the thing which such mē looke after cheifly) as their forefathers heretofore haue done, yet seeing that those whome we speake of, may and do daily gaine very greate Indulgences, for almost euery small thinge they vnder- take by vertue of diuers graces, which

haue bin graunted by the Sea Apostolique to sundry Religious Orders (all which they enioy) as may be seene in Hieronymus à Sorbo in his booke intituled *Compendium fratrum Minorum; verbo Indulgentia quoad fratres*. I thinke that no prudent mā can doubt, but that à good share of superabūdant satisfactions may yet at this time be found amongst them as well as in former times, when these Indulgences were not so frequently graunted, and so amply as now they are.

10. More ouer (and this shale be the fourth solution) let the obiector, with all the eloquence he can vse, vnderalue the superabundant satisfactions which are to be found amongst Religious persons now adayes, and make worldlings beleue that they are as few as he himselfe takes them to be; would it therfore follow that Religious Superiors did disceiue their friends egregiously in graunting the their letters of Confraternity? Surely no good Christian will presume to say so: for if he do, of necessity he must maintayne these things

things following which are ouer scandalous. First that all the meritorious works of Religious persons (mentioned in the foresayd letters soone after the beginning) which by Superiors, & by the consent of the Religious themselves, are particularly applyed by way of congruous merit vnto their friends and benefactors, are not to be regarded. Secondly that all the graces and Indulgēces which by the sea of Rome are graunted to Religious, and by the same authority extended to those who weare their scapular (spoaken of in the foresayd letters) as Sorbo sheweth, *verbo, Indulgentia quoad seculares*; and *verbo, Communicatio priuilegiarum* in diuerse places, are not worth hauing. Of which two points I haue sayd somewhat aboue in the first solution of this same obiection. And thirdly that disciplines, fastings, prayings, and other acts of mortifications, which by Superiors are ofentimes imposed vpon their Religious, precisely for the benefit of their benefactors are to be slighted as of no esteeme: this is an error which can not

be maintayned by any Catholique. Read S. Thom. opus. 19. cap. 7. S. Christ. hom. 42. S. Ambr. 1. 2. de Abrahamo. St. Hierome vpon the 5. chapter of Hieromie. Gen. 18. 19. 30. numer. 16. Sap. 18. Ezech. 22. and you shall see the wonderfull things which God hath done for others by the merits of good men.

11. Therefore to conclude this answer, I remit you to Aragon. 22. qu. 85. art. 3. §. *quarto est aduertendum*. Corduba lib. 1. q. 3. §. *Si quaratur*. Paludan. in 4. dist. 45. q. 2. art. 2. to see the benefits and commodities which benefactors do reape by the merits of those Religious to whose confraternity they are admitted. This I hope will suffice for the difficulty proposed in this chapter, neuertheles I shall explicate this same matter some what more fully and clearely in the next.

CHAPTER VII.

Contayning à fourth difficultie about the difference betwixt cōmunion of Saints, and communion of good works, by way of confraternity.

I. **B**Efore I ended the discourse, it came to my mind that some would be verie desirous to know, whether the benefits which benefactors of Religious Orders do reape by cōmuniō with them in their good works, (we speake not heare of the benefit of particular Indulgences) be different from those, which belong to all good Catholiques by vertue of the ninth article of the Apostolicall Creede, called *Communion of Saints*: but I passed it then ouer in silence, because I could not in few words dispatch it, intending to make à new chapter of it; in which I do propose this difficulty; Wheather Religious Superiors by making their friends participant of the good works done by their Religious subiects, do
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graunt vnto them any fauour at all, which is not common to all other Catholiks by vertue of the Communion of Saints exprest in the ninth article of the Creede.

2. The reason of this doubt may be gathered out of those authors writings, who haue made lardge commentaries vpon the sayd article; as also vpon the Canon of the Masse, and vpon the 118. Psal. where it is sayd, *Particeps ego sum omnium timentium te*: I am partaker of all those that feare thee. And lastly vpon the effects of excommunication, which consisteth in the priuation of many of the effects of Communion of Saints, For out of them may be gathered so many and so wonderfull effects of this Communion of Saints, that it will seeme hard to shew how the aforesayd benefactors can reape any more by communication with Religious men in their good woks, then others.

3. But first I would exhort the reader to see what Nauarre in his treatise *De oratione. & horis canonicis. cap. 20.* sayeth

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in praise of the communion of Saints. Then I would intreat him to read S. Thom. in opus. 6. c. 3. where he pro- ueth it out of Scripture, and conclu- deth thus: *Qui in charitate uiuit, parti- ceps est omnis boni quod fit in toto mundo;* Who so liueth in charity, is partaker of eue- ry good worke which is done throughout the whole world. What more can benefa- ctors of Religious men looke for by vertue of their letters of Confraternity?

4. By it the faithfull do not only cō- municate in externall things, as for ex- ample in the diuine office, sermons, processions (by which they find great increase of their deuotions) but by v- sion of charitie they become liuely members of a mysticall body, and do communicate with their fellowes in all the fruites of the Sacraments, & diuine sacrifices, in the distribution of the cō- mon treasure of the Church, (that is in indulgences) in preuenient graces, in spirituall comforts, in good inspiratiōs, and illustrations, against temptations, which are oftengiuē for the cōgruous merit of other good people; offered

vp to God for that end, that those,
 who now of their owne frailtie weire
 like to fall, may get helpe and assistance
 from God to withstand their enemy.
 In fine they communicate in all, both
 internall, and externall good workes
 done by others, as in meditationes and
 contemplations, in austerities, and in all
 other things mentioned soone after the
 beginning of the foresayd letters: and
 also in the satisfaction of Christ, as it
 is applyed in the Masse; for it is proba-
 bly maintayned by diuers deuines, that
 all good Catholiques (if they be in state
 of grace) do receaue some part of re-
 mission of the paines due vnto them in
 purgatory, for euery Masse which is
 sayd throughout the whole world.
 This is the opinion of Reginaldus in
 praxi fori pæn. l. 29. num. 157. Caietan
 Tom. 2. tract. 3. qu. 2. §. *Qui sit*. Azor
 tom. 1. l. 10. c. 20. & 21. Vasq. 3. p. disp. 1.
 231. c. 3. & 6. Henriquez l. 9. c. 19. num. 1.
 5. Nauar. in manuali. cap. 15. num. 11. wh
 Arag. 22. q. 85. art. 3. §. *Quocirca*. Bonap-
 cin. de Sacramentis. disp. 4. quæst. vlt. so
 puncto 4. num. 1. & 9. Valentia tom. 4. 3.
 disp. 6. qu. 11. p. 1. §. 25. And in fine S

Thom saith in the place aboue cited, that *they are partakers of all the good works which are done in the vniuersall world*; abstracting from intentions either virtuall or interpretiue, but by naturall consequence, as they are members of the same body in which they are done. And I pray you what more can benefactors expect to get by vertue of their letters of cōfraternity of what kind soeuer they be?

To giue à full answer to this Wickliffian interrogation, I must declare the grounds and origin of both these Communications: which beinge in question, the difficulty will presently be resolved.

6. The mystique body of the Church consisteth of sundry members vnited in faith, grace, Sacraments, and in other things aboue expressed: and is as S. Paul saith to the Romans cap. 12. to be compared to the naturall body of man, which is composed of diuers members; or as S. Iohn saith 1. Epist. c. 1. v. 3. to be a society or fellowship (wherein all things are possessed in common.) And
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consequently as in a mans body euerie good operation of any one member, is beneficiall to the whole body: soe also in societyes or companies, the gaines of each one redoundeth to the community as, *quicquid acquirit Monachus, acquirit Monasterio*; What soeuer any Religious man gaines, belongs to his Monastery: so it is in the mystique body of the Church in respect of spirituall goods by vertue of the ninth article of the Apostolicall Creed expressed in these words *The communion.*

7. Whosoever therefore maketh himselfe a member of the sayd body or society; doth according to the nature of them receaue from all the members therof, and also communicate vnto them what may be beneficiall to the whole, & not preiudicious to himselfe by naturall consequence grounded in the vnion and incorporation which he then maketh; or (as some saie) by a virtuall or interpretatiue intention to submit himselfe to the customes observed in such companies or societies.

8. Which communication so grounded,

ded, as it is euen now sayd, either in a naturall consequence, or else in a virtuall intentiō, is not made vnto others, as somethrough ignorance do imagine by way of diuision or distribution as almesgiuers do deuide a loafe amongst the poore, alotting to euery one a part of it: but by way of impetration, or beseeching of Almighty God, that he would be pleased to accept of all their good works, as a motiue to bestowe his blessings vpon the worker himselfe, and vpon all others that are members of the same body, to the end that his good workes may be beneficiall to them all; as the naturall good operations of euery part of a mā's body, are beneficiall to the whole body without preiudice to the mēber which actually exerciseth its naturall functiō.

9. I say without preiudice to themselves; to shew that the valour of our satisfactory works are not thus communicated ordinarily, either by naturall consequence, or by any generall intention: for this would redounde to

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the preiudice of the party that satisfieth, seeing that his satisfactions are not infinite either intensiuely or extensiuely : but they are left to his owne dispositiō to apply them to others mediately or immediatly; that is, by his Superiours, or by his owne accord: & this by way of partition or distribution; as à summe of money may be deuided amongst all the assotiates of à company or society, as before hath been sayd and proued by authority.

10. This is the true ground of Communion of Saints in the generall mystique body of the whole Church; by which the communion and participation of specificall mystique bodyes, to wit of particular Orders or Congregations, may easily be vnderstood: one thing being presupposed as à knowne truth; that the intention of the worker is all in all in such like applications as these be; as diuines (who treat of application of the diuine sacrifice, of suffrages, and prayer) doe shew and prooue efficaciously against some who (not reflecting

reflecting that proportiō is necessarily re-
 quired betwixt the cause & the effect,
 that it exceede not the vertue of the
 cause) do hould that good works by
 way of impetration are as beneficiall to
 euery particular person of the commu-
 nity, when they are offered to God for
 the whole with à general intention, as
 when they are presented vnto him for
 this or that indiuiduall man by a pecu-
 liar & speciall intention for him alone;
 which is directly against the doctrine
 of S. Tho. in 4. dist. 45. q. 2. a. 2. qu. 1. S.
 Bonau. ibidem tom. 3. a. 2. q. 3. Suar. in
 3. par. tom. 3. disp. 79. sect. 12. towards
 the end. And *de virtutibus* tom. 2. l. 1.
 c. 27. n. 6. Siluius in 22. q. 83. a. 8. Richar.
 in 4. disp. 45. a. 2. q. 3. Adrian. quodlib.
 8. a. 3. Medina in C. *de oratione* cap. *de*
valore orationis pro multis fusæ. D. An-
 toninus in 1. p. l. 10. ca. 1. §. 3. Gabriel in
Canonem Missæ lect. 17. Nauar. in En-
 chir. *de oratione* c. 20. nu. 48. Couar. in
 cap. *Alma mater* p. 1. §. 5. num. 9. Azor
 Instit. moral. par. 1. lib. 9. cap. 33. Comi-
 tolius Respons. Mor: lib. 1. q. 42. nu. 13.

& sequen. and many more cited by them.

11. This truth being supposed, I will now answer to the former interrogation; to wit, *What more can Religious mens friends expect from them by vertue of their letters of Confraternity, then all good Catholicks do gett by vertue of the Communion of Saints?* If no other benefit weare to be looked for by vertue of those letters, why did Lewys the french King that liued in time of S. Stephen the Cistertian Abbot, of whō S. Bernard writeth epist. 45. and Fredericus the Emperour mentioned by Chrysostomus Henriquez in his Menol. p. 240. and Theodoretus an other King of france that ruled in S. Maurus his time, cited in his chronicles ad annum 64. Sti. Benedicti, and Tertullus S. Placid his Father, of whom Surius writeth in the life of the sayd Saint, sue so earnestly for them? Why did S. Bennet and all the founders of Religious Orders after him, and a numberles number of learned and saintly Superiors

periors where of some hundreds became afterwards Bishops, Cardinalls, and Popes, who haue liued since their time, deceaue their best friends, by making them beleue that they did them à singular fauour by adopting and vniting them to their Orders by such letters of Confraternity? Weare there no learned men amongst all the Counsellours of the sayd Popes, Emperours, Cardinalls, and Bishops? None in any of the Churches, Prouinces, and Kingdomes wheare & when this custome flourish- ed, that would bid them beware of this imposture?

12. At least why did none of all the Commenters vpon holy Scripture speake of this abuse in all their books, haueing infinite occasions out of the text it selfe; as out of the first of Machab. cap. 12. v. 6. out of the Psalm. 118. v. 63. St. Paul his Epist. ad Theff. cap. 1. v. 2. Ad Philipp. c. 1. v. 4. Ad Colloff. c. 1. v. 14. 2. Ad Cor. cap. 8. v. 14. Ad Heb. cap. 13. v. 16. and out of infinite other places? Is it possible that all the world

liued in that ignorance till Wyckliffe came to preach the contrary pestilent doctrine to reuenge himselfe of the Monks of Cāterburie for putting him out of his presidentshippe? Noe truly. Seeing therefore that no good Catholique hath euer gone about to do this: it is euident that some thing more may be expected by the sayd letters, which is not ordinarily to be gotten by vertue of the general communion of Saints.

13. And because it is now time to draw to an end, least that I transgresse the command imposed vpon me, I will discouer this hiddē mystery, which seemeth obscure only to those, who are willfully bent to impugne any thing which is done for the saluatiō of Christian soules. Know then that there be in Religious Orders two sorts of people, whereof some be natural, others adoptiue children; yet equal in most things. So that by explicating the happines & benefits of the one sort of children, the benefits of the other are also declared. Therefore I will heere
set

set downe the happines and benefits which the Religious themselves, who are the naturall children of the Order, do dayly enioye by communication with one an other, according as I find them recited by Hieronimus Platus in the 29. chap. nu. 5. of the first booke of his woorke intituled, *The happinesse of Religious men.*

„ 14. To what a masse (saith he) of
„ infinite treasure must it needs amoūt,
„ if all the riches of so great an army as
„ almost all Religious Orders are, be
„ brought into one heape? Prayer,
„ Contemplation, mortification of our
„ passions, strife and victorie over ten-
„ tations. An infinite number of good
„ thoughts, some inflamed with chari-
„ ty, some adorned with humility, and
„ other vertues, which all are inter-
„ nall. The punishing of the bodye by
„ fasting, watching, and other austeri-
„ ties, the suffering of diuers incommo-
„ dities, the performing of humble of-
„ fices, paines, labouring for the good
„ of our neighbour, heat and cold,
„ iour

„iourneyes to and fro, hazard oftentimes
„times of very life. What can a man
„wish for more, then sitting still (if
„he be so commanded) in his chamber,
„to be partaker of all the labours
„which those of the same Order in so
„many parts and prouinces of the
„world as they are spread do vndergoe
„in preaching & praying, and helping
„of soules; finally in performing deu-
„outly so many good deeds, or suffer-
„ing patiently, and couragiously
„ly so many euills? Neither can
„any man easily gesse in how many
„occasions the merits of others in Re-
„ligion do afforde vs helpe: for if ten-
„tation rush in vpon vs, they procure
„armour to defend vs: if we be to aske
„any thing of God, or to appeare be-
„fore his infinite maiesty vpon other
„occasions, we shall not need to feare
„to appeare emptye in his sight: be-
„cause we are put in fauour with him
„not only by our good deeds, but by
„the deserts of others; their influence
„into our prayers adding grace and
weight.

„ Weight vnto them. What need I say
„ more? Our coldnesse, our faults and
„ sinnes are so recompensed one the o-
„ ther side, with the good offices of the
„ with whom we liue; that he is more
„ pleased with their duty, then prouo-
„ ked with our offences. Thus farre
„ Platus concerning the communica-
„ tion of good works amongst the na-
„ turall children of anie Religious
„ Order.

15 Now if please you to read the words,
which are contained in the often men-
tioned letters of Confraternitie, where
it is sayd of the adoptiue children of
the Order: we do make you partaker of all
the graces and merits of the Order, admit-
ting and accepting of you to the number of
our brethren and benefactors, and commu-
nicating vnto you freely and willingly
from our hearts, the participation and en-
ioying of all suffrages, sacrifices and Mas-
ses, prayers and fastings, disciplines and
almesdeeds, studies, sermons, recollections
and meditations, mortifications and obe-
diences, and all other laborious actions and
passions

passions and good works what soeuer, &c.

And to turne back to the 5. chapter to read what I sayd there of power which Superiors haue to do this; & to consider well what is sayd already, and by and by shall be sayd in this chapter concerning such vnions, and of the benefits which come thereof; it will appeare plainly, that by letters of fraternity, much more benefit may be hoped for, then by à generall communication which all Christians haue by vertue of cōmuniō of Saints. The grouūd of which I haue touched aboue, & now will declare it so amply, & by so familiar an example, that à child may vnderstand it.

16. Who knowes not but that à man, as he is à member of any kingdome is capable of diuers rights and commodities, of diuers graces and fauours which are common to all who are free dennessons of the same kingdome, and only to them? and as he is à member of any particular sheire or prouince of the same kingdome, may enioy the priuileges of that sheire which

which one of an other prouince cannot vse without à speciall leaue? and as he is à member of such à towne or city belonging to the same shire and kingdome may enioy such benefits, & commodities as are common to all the Citizens of that towne, and so proper to them, that an inhabitant of an other place cannot make vse of them? and lastly as he is à member of à Society or Company of people dwelling in that sayd towne, prouince and kingdome liuing in common or community as Religious men vse to liue, may share alike with the rest of his fellowes, which therefore are called his cōpartners in all their gaines and commodities, that any of them do bring into such à society? Who is so ignorant that knoweth not this to be true? And this being presupposed, who is so silly, that he cannot explicate the manner of the communication of good works by it, as well in the vniuersall Church, as in particular societies or fellowships of seuerall Religious Orders and Cōgregations?

17. Lett vs set before our eyes for an example S. Anselme, who as he was a member of the mystique body of the Church of God, reaped the benefit of the communion of Saints; as he was Archbishop of Canterburye he had a speciall part of all the Masses which weare sayd dayly in that Archbishopsprick, wheare in he was named particularly: as he was a member of the Chapter of the Metropolitan Church, he did communicate with his brethren, who were the Cannons of that Church and Monks of S. Bennets Order in which he professed: and as he had made a particular league with some deuoute soules, which he himselfe speaketh of in his 37. Epistle he enioyed very particularly a great part of their good works and merits: all which togeather commeth to make a greater heape of benefits then are communicated to euery Christian, as he is only a member of the generall body of the vniuersall Church of Christ. For as the immediate ground of communication of good works

works is the bond or tye which is betwixt the members of the same body; so the straighter and firmer this bond is with the Generall and specificall bodies, the larger, fuller, and more ample must the communion of good works needs be, as proceeding partly from a naturall consequence common to all members of the same body, partly from a generall intention by which they are and partly by a speciall intention in whom they begin and in whom they end is to apply them more

who
or lesse.

18. Of which there can be no doubt to be made, since no doubt of the Catholique faith; it being so defined in the 8. session of the generall Councell of Constans, wherein Wickliffe was condemned for this proposition amongst others: No greater benefit (sayd Wickliffe) is got by the speciall prayers which are applyed by Prelats and Religious to peculiar persons, then by generall prayers; that is by the prayers which are offered vp to God by Christians

Ge . . . **The Confraternitie**
for the vniuersall mysticall body of the
Church. Which so fully answears the
former interrogation so often spoken
of, that no good Catholique can reply
any more in defence of it.

Therefore for the conclusion of this
little treatise (which neuertheles hath
proued longer then I meant in the be-
ginning) I exhort all good Catho-
liques, who dayly labour with dilige-
nce for all such things as may con-
duce their saluation, to make
of such letters of frat- . . .
haue bine mentioned . . . that there-
by they may gair . . . large benefites
which haue bin . . . recited.

F I N I S

